لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

August 1963

ROR

EDITORS

S. D. AHMAD M. G. AHMAD

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The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

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Equality in Islam

Hazrat Mirza Bashir Ahmad, M.A.

(Translated by Ch. Ali Muhammad, B.A. B.T)

Equality in Islam is a problem which is highly misunderstood. A section of opinion takes it to mean that all are equal in the eyes of Islam which does not recognise the superiority of one person over another. There are others, however, who distinguish between man and man, they divide Islamic society into divisions as are to be found in other societies, each division having some particular duties to perform. Needless to say that both sides are wrong ; the truth lies in the fact that so far as the personal rights of individuals and the means of their attainment are concerned, all are equal in the eyes of Islam. No individual or group of individuals has any superiority over other individuals or groups. There are no classes in Islamic society. There is perfect equality for all. If an individual attains, by fair and honest means, a certain amount of excellence in the domain of religion or worldly affairs, Islam recognises it and grants him the full benefit of his honest labours. In short, Islam has placed all human beings on the same level so far the individual rights and the means of progress are concerned. It takes no cognizance

of national or racial distinction between man and man ; it upholds individual or national progress, it grants man the full benefit of his honest labours, it takes steps to raise man to the highest pinnacles of progress. This is the golden mean which Islam adopts and which has been ignored by the modern world at its own peril. The following verses from the Holy Quran and some traditions of the Holy Prophet, *peace be on him*, give the gist of the philosophy of Islamic Equality. Says the Holy Quran :

يا ايها الناس اتقوا ربكم الذى خلقكم من نفس واحدة
و خلق منها زوجها و بث منهما رجالا كثيرا ونساء .

"O ye people ! Fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain, spread many men and women. (4 : 1)

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According to this verse God Almighty has laid the foundations of true equality by stating the eternal truth that all human beings are the progeny of one father and the branches of the same tree. He has therein laid down the principle that in their mutual relations they must not forget that they are the offshoots of the one and the same common ancestor, however, different their status in society may become as a result of subsequent circumstances. Do you think if one of the sons of a father becomes more wealthy, more powerful and more influencial than the others they cease to be borthers ?

Again the Holy Quran says :

انما المومنون اخوة فاصلحوا بين اخويكم و اتقوا الله
لعلكم ترحمون ـ يا ايها الذين آمنوا لا يسخر قوم
من قوم عسى ان يكن خيرا منهن ولا تلمزوا
انفسكم ولا تنابزوا بالقاب بئس الاسم الفسوق بعد
الايمان و من لم يتب فاولئك هم الظالمون ـ يا ايها
الناس انا خلقناكم من ذكر و انثى وجعلناكم شعوبا
و قبائل لتعارفوا ـ ان اكرمكم عند الله اتقاكم ـ ان
الله عليم خبير .

"Surely all believers are brothers. So make peace between brothers, and fear Allah that mercy may be shown to you.

"O ye who believe ! Let not one people deride another people who may be better than they, nor let women deride other women who may be better than they. And defame not your own people, nor call one another by nick-names. Bad indeed is evil reputation after the profession of belief ; and those who repent not are wrongdoers.

"O mankind, We have created you from a male and a female ; and We have made you into tribes and sub-tribes that you may recognise one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-knowing, All-Aware." (49 : 11, 12,—14)

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The Holy Prophet says :

قد اذهب الله عنكم عبية الجاهلية و فخرها بالاباء ـ
انما هو مومن تقى وفاجر شقى والناس بنو آدم وآدم
من تراب (ترمذى جلد ۲ ابواب المناقب)

"That is God has taken away from you, the pride of race for the principle is this that a particular man believes in God and does good deeds while another man is void of faith and does not do good deeds. All men are the sons of Adam and Adam was created out of clay.

Again he says :

الناس معادن وخياركم فى الجاهيلة خياركم فى الاسلام
اذا فقهوا (بخارى ، باب المناقب)

"People are like minerals, resting in the same mine but assuming different colours and properties. Signs of greatness—racial distinction, power and wealth, which existed before Islam, do exist even now and those who were considered great before

before Islam will be considered great after Islam if they observe piety and prefer religion to worldliness".

In other words, Islam has not obliterated the well-known signs of greatness but has emphasised personal qualities and the fear of God as marks of distinction.

Again he says :

انزلو الناس منازلهم

"O Muslims, it is incumbent on you to pay due regard to the position or status of men in your dealings !"

But with regard to judicial affairs, the Holy Prophet says :

انما اهلك من كان قبلكم انهم كانوا يقيمون الحد على الوضيع و يتركون الشريف والذى نفسى بيده لو ان فاطمة فعلت ذلك لقطعت يدها (بخارى كتاب الحدود)

"That is, doomed were some of the nations before you for they penalized a man because he was poor and let go a man because he was rich. And I swear by God that even if my daughter, Fatima, were to commit theft I would cut off her hand."

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The tradition teaches us to know that all men are equal in the eyes of the law and every culprit should be punished according to law and none be spared.

Concerning the distribution of offices and trusts God Almighty says :

ان الله يامركم ان تؤدوا الامانات الى اهلها و اذا حكمتم بين الناس ان تحكموا بالعدل ـ

"Verily Allah commands you to make over the trusts to those entitled to them, and that when you judge between them, you judge with justice."
(4 : 59)

We come to draw the following conclusions from the quotations given above.

1. That all men are the descendents of one common

parent and that all are brothers. They should not feel proud of themselves against one another nor should they hold their fellow beings in contempt. They should be friendly, co-operative and conciliatory.

2. That greatness in the sight of God depends on piety and character. Consequently whosoever is more pious and his character is loftier than that of others is really great, even though he may belong to a lower class.
3. That if someone rises to a high position in life, he must be duly respected.
4. That all are equal in the eyes of the law and should be treated alike.
5. That the doors of progress are open to all. Each and every person can rise to the highest position by dint of his personal ability and character. There is absolutely no hinderance in the way of his making progress

These are the five golden principles of Equality Islam has established and which were acted upon during the time of the Holy Prophet of Islam and his pious Successors. There were absolutely no grades in Islamic society. All were regarded as brothers. In Islam the greatest court is that of God, and the Mosque is its symbol. It is here that the Muslims gather together five times a day for the worship and remembrance of God. There is no reserved place for anyone in the Mosque. One can sit anywhere one likes; whoever comes earlier, can occupy a better place for himself. Late-comers do not have the power to displace others. If a servant comes earlier than the Master, the latter will get a seat in the last row. In short, all men, high and low, master and servant, strong and weak, are all equal. No distinction is made between them. In the assemblies of the Holy Prophet of Islam and his Successors, all sat together like brothers. Sometimes it became difficult for strangers to tell the Holy Prophet apart from others. Sometimes, to honour piety and personal character, poorer poeple were alloted better seats in the mosque than the wealthy and the well-to-do. One day some scions of the noble families of the Quraish of Mecca, who had only recently embraced Islam came to see Hazrat Omar when

some poor and early companions of the Holy Prophet of Islam, *peace be on him*, also arrived. The Caliph requested the former to get back and make room for the companions of the Holy Prophet. In short, Islam regards all Muslims as brothers and draws no line of distinction between them as the foundation of greatness in Islam has been laid on piety and personal attainments alone.

Islam also pays due regard to the social position of those who enjoy a higher status in society. Accordingly when Saad. bin Mazz, who was the Chief of the Aus tribe of Medina, entered the Holy Prophet's Mosque just to give his verdict in the case of Banu Quraiza, the Holy Prophet asked his companions to stand up as a token of respect to their Chief, Saad. The Holy Quran also tells us that when Moses was sent to Pharaoh, he was ordained by God to address the king gently and respectfully as he possessed honour and glory in the land.*

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But this partial and limited distinction was to be observed in social and administrative dealings only; otherwise where justice is concerned Islam holds the scale even among all the sections of society. And there are cases in Islam when the poorest secured justice against the strongest. Abu Bakar the first Caliph of Islam says in his first sermon :

الضعيف فيكم قوى عندى حتى ارد عليه حقه ان شاء الله

و القوى فيكم ضعيف عندى حتى آخذ الحق منه .

"The weak among you is strong to me until I secure for him what is due to him and the strong is weak to me until I take back what is due from him."

History tells us that during the reign of Hazrat Omar Jubla, bin Aiham, a chief from Noth Arabia, paid a visit to Medina. One day he had a scuffle with a poor Muslim of Medina whom he gave a slap on the face. The matter was brought to the notice of Omar who told Jubla plainly that if the report was found to be correct, he would be punished. Jubla fearing punishment escaped from Medina under cover of darkness and turned an apostate.

Perhaps the most glorious phase of Islamic Equality is

* *Al-Quran* 20 : 45.

the fact that Islam has placed each and every human being on a uniform level. It knows no distinction of race and colour. It believes in the equality of opportunity. This is why people at the lowest rung of society have risen to the highest pinnacles in Islam and the Islamic society has duly acknowledged their progress; for example, it is said that in the early days of Islam when memories of the 'Days of Ignorance' were still alive in the minds of young Muslims, the Holy Prophet, *peace be on him*, put Usama bin Zaid at the head of an important military expedition which consisted of some of the best companions of the Holy Prophet and which deserved to be regarded as the flower of the Arabian army. The whisper ran through the town that a slave-born was appointed over the heads of the Chiefs of Arabia.

When the Holy Prophet, *peace be on him*, heard of the rumour, his face flushed with anger and he said,

> "Do you object to Usama being appointed a commander? And previously too it were you who objected to his father's appointment as commander. I swear by God that just as his father had the ability to be a commander and was dear to me, similarly Usama, his son, has the ability to be a commander of an army and is very dear to me."

Thus it was the result of the Holy Prophet's teaching and practice that the lowest among the Muslims rose to the highest positions in life and never did poverty or racial degradation of a person stand in the way of his progress.

In short, Islam inculcates equality. It teaches us to regard all Muslims as brothers and prohibits us to discriminate between man and man. It opens the way to progress to all. It safeguards their honour. It guides us to pay due regard to the social status of people in all social matters and treats them accordingly. This is the teaching which keeps alive in the hearts of Muslims, the spirit of equality and the feelings of brotherhood of man. It holds the scales of justice even; and it closes the doors of all undue conflicts. It protects the right to be respected of a man who acquires social status by honest and fair means.

Islam proposes to remove the differences that imperceptibly creep into society and divide it into classes in two ways.

1. It discourages undue pride by developing the spirit of

brotherhood.

2. It removes the causes which give rise to distinctions between man and man. Apparently such distinctions are caused by

(a) racial superiority,
(b) abuse of political power in distributing the loaves and fishes of office,
(c) vested interests,
(d) wrong distribution of wealth.

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These are the causes of disagreeable distinctions and undesirable groups in society which give rise to intercommunal rivalry and jealousy which ultimately destroy the peace of the land. Islam puts a stop to all this and leaves no room for the slumbering embers of mischief to flare up. It may not be in the fitness of things to discuss here in detail, the problem of the division of wealth but briefly it may be stated that Islam has adopted three methods to put a stop to the unequal distribution of wealth. If we act upon these methods, wealth can never accumulate in a few hands. These three methods are as follows:

1. The Islamic law of inheritance, by which the assets of a deceasad person are fairly distributed among all the sons, daughters, parents and other relatives of the deceased.[1]
2. The Islamic law of Zakat by which the wealth of the well-to-do persons in the country is taxed at the rate of 2½% of the total capital and the money thus collected is distributed among the poor and the needy under government supervision.[2]
3. The Islamic law of trade by which Interest is strictly prohibited. The modern world has learnt by bitter experience that it is Interest alone which is responsible for disturbance in the balance of wealth in the world.[3]

These are the three methods by which Islam has prohibited the undue distribution of wealth. Every one can realize that

1. *Al-Quran* 4 : 12.
2 *Al-Quran* 9 : 60.
3. *Al-Quran* 2 : 276, and *Tirmizi*, chapter on Interest.

if these methods are honestly adopted, wealth can never be a source of mischief.

Islam has not only fostered but also safeguardedthe spirit of equality.

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1. It has a practical code of life for all human beings. It destroys racial discrimination and offers universal brotherhood of man.

2. Piety and personal qualifications are accepted as criterion for greatness and honour.

3. It establishes perfect equality in all matters social and personal.

4. Competence becomes the basis for the distribution of offices of state.

5. It fixes a uniform standard for all with regard to political rights.

6. It opens the way for an equitable distribution of wealth instead of its accumulation in a few hands.

Notwithstanding all this, Islam does not deprive people of the fruits of their individual and honest efforts.

So far we have dealt with that kind of equality which pertains to worldly affairs, but there is another kind of equality which deals with spiritual affairs or things pertaining to the next world. This equality is much more important for those who strive after salvation and who aspire to Divine communion. Every religion claims that the revelation of God and the appearance of prophets is the speciality of that particular religion alone. The Jews, for instance do not extend this gift of God to any other nation except their own—the Israelites. The Hindus believe that the revelation of God was confined to Arya Varta alone and the Christians practically do not go beyond the Israelite prophets. Islam, on the other hand, openly declares that just as in the physical world God has extended His bounties to each and every nation of the world without the least distinction of race or clour, as His sun enlightens the whole world, His air surrounds the whole globe and His water irrigates the whole earth, similarly, He has not confined His spiritual bounties to any particular nation or region. Every nation and every region has equally been bene-

fitted. According to Islam God does not belong to a particular nation or a particular region but He is the Lord of all the worlds and of all the nations. He is a just Ruler, His justice extends equaly to all nations and all regions. Accordingly He says:

و ان من امة الا خلا فيها نذير

"And there is no people to whom a Warner has not been sent'. (35 : 25)

How brief the words ! But on deeper thought it will be found that underlying them there is a deep philosophy which governs the realm of spiritual and religious phenomena. The words signify that all the nations of the world equally deserve the care and compassion of God. This verse cuts at the very root of the idea that God is only the God of the Israelites or of Arya Varta and that He has closed His eyes to all other nations of the world. In short, Islam has established in the field of religion the first principle that the revelation of God and the appearance of prophets are not confined to a particular nation or region, but that every nation has been blessed, in its own time, with this gift of God ; for every nation is the creation of God and it does not behove God that He should deprive, like an unjust father, one of his two sons and bestow his favours exclusively upon the other for ever.

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In this connection we are confronted with the problems of salvation and the attainment of the nearness of God. Many of the nations of the world claim, for themselves, a prerogative in matters both secular and spiritual. They think that a particular racial group is privileged to enjoy the nearness of God while all others are practically deprived of salvation and are the cursed of God. The Jews, for instance, believe that only an Israeli is entitled to salvation while all others, however good they may be, are fuel for the fires of hell. Similarly the Christians, although they do not confine salvation to a particular racial group,* yet the Christian Church enjoys certain rights and privileges which are denied to the laity.

* This is the belief of modern Christians only, otherwise Jesus Christ is reported to have said :

"Let the children first be filled : for it is not meet to take the children's bread, and to cast it unto the dogs". Mark 7 : 27

Similarly, among the Hindoos some of the prerogatives of the Brahmans are exclusively their own. All these nations regard other peoples as *malichh* or impure, while they have divided their own society into various groups, assigning each group certain functions ; but Islam is free from the stigma of all such distinctions. Just as it has established equality in all worldly affairs, similarly, it has set the scales of justice even in all religious matters. We have already quoted the verse,

ان اکرمکم عند الله اتقاکم

"Verily the most honourable among you in the sight of Allah, is he who is most righteous among you."

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This means that in the matter of spiritual eminence there is no question of privilege or prerogative, all men and women have equal chances for attaining the nearness of God. Goodness and piety alone lead to spiritual eminence. What a wonderful idea of equality that Islam presents ! It also means that as God, Who is the Emperor of all emperors, regards piety as the only means to win His favour, so human beings must also base their selections on nothing but piety.

Again as regards reward and punishment in matters of faith God Almighty says :

و من یعمل مثقال ذرة خیرا یراه ومن یعمل مثقال ذرة شرا یراه .

"And whoso does an atom's weight of good will see it, And whoso does an atom's weight of evil will see it".

That is, a person whosoever he might be, if he does even the smallest amount of good shall get his reward from God ; and even if he belongs to the lowest class of people he shall not be barred from getting his reward from God. And if a person does even the smallest amount of evil, he shall be awarded punishment, and even if he belongs to the highest class of people this shall not save him from the wrath of God.

Again He says :

و قالوا لن يدخل الجنة الا من كان هودا او نصارى تلك امانيهم قل هاتوا برهانكم ان كنتم صادقين - بلى من اسلم وجهه لله وهو محسن فله اجره عند ربه ولاخوف عليهم ولاهم يحزنون .

"And they say, 'None shall ever enter heaven unless he be a Jew or a Christian.' These are their vain desires. Say, 'Produce your proof if you are truthful'."

"Nay, whoever submits himself completely to Allah and is the doer of good, shall have his reward with his Lord. No fear shall come upon such, and neither shall they grieve."

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This means that to get salvation or to win the pleasure of the Lord it is not at all necessary to belong to Judaism or to Christianity. What is needed is true faith and good deeds. Whosoever has a true faith and performs good deeds he shall have his reward with his God, to whichever race or tribe he may belong.

This verse warns the Muslims, too, that they may not rest contented that merely because they are Muslims they shall get their reward with their God. He does not care a bit for mere names but what he wants are only deeds.

—: o :—

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Meanings of 'Spirit and Word from God'

The Late Hazrat Mir Muhammad Ishaque
(Translated by Sheikh Naseer-ud-Din Ahmad, M.A.)

One of the distinctive features of Islam, is that it affirms all the religions preceding it to be true. It also enjoins on its followers to show to the founders of all other religions the same reverence as they do to their own. According to Islam, all religions enjoyed the same sanctity in their times because of their bearing the same divine torch and establishing the same eternal truth from the Almighty God. The Holy Quran says.

وان من امة الا خلا فيها نزيرا

"And there is no people to whom a Warner has not been sent." (35 : 25)

And it should, naturally, be so. When on the material side we do not find any nation enjoying any exclusive privilege of utilising the material resources why should then the doors to the spiritual resources be not open to all ?

Islam is unique in this liberal attitude towards other religions. For instance, it is quite evident that at the time Moses was given the law for the Israelites there were great civilized nations in India, China and other parts of the world as well. But the Bible neither addresses these peoples nor does it recognise their religious systems to be true. It addresses only the twelve tribes of Israelites. Jesus, as he himself proclaimed was sent only to the lost sheep of Israelites[1]. Thus the Bible is quite silent about other religions. Same is the case with the Vedas and the books of other religions. They talk only of their own reformers.

Islam accepts the position that all religions were true in their original state. It not only proclaims that all the religions are originally based on Truth, but also reveres their founders as much as it does its own. For instance, if the Holy Prophet of Islam is given titles like حبيب الله and سراج منير 'Beloved of

1. "I am not sent but unto the lost sheep of the House of Israel."
(St. Matthew 15 : 24)

God' and 'Bright Lamp', Adam is called صفی اللہ 'Purity of God' : Noah, Abraham and Moses are given the titles of نجی اللہ 'Security of God', کلیم اللہ and خلیل اللہ 'Fast Friend of God' and 'one to whom God speaks', respectively ; Jesus, in the same way receives the titles of روح اللہ 'Spirit of God' and کلمۃ اللہ 'Word of God'.

But it is a pity that the followers of the other religions make a wrong use of this peaceful attitude adopted by Islam. For instance, the Holy Quran affirms the claims of Jesus Christ, accepts him as the true Prophet and Messenger of Allah and clarifies his position against the filthy accusations of the Jews, calls him the 'Spirit of God' and the 'Word of God'. The Christians, unfortunately, try to exploit this position in converting Muslims to Christianity, and present it in a distorted form, so as to support the claim of baseless 'divinity' and 'sonship' of Jesus Christ.

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Here I propose to discuss the real significance of the terms 'Word of God' and 'Spirit of God' and try to determine what, acutllay lies behind these Islamic names of Jesus Christ so erroneously misinterpreted by the Christians. The Holy Quran says :

از قالت الملئکۃ یا مریم انّ اللہ یبشر ک بکلمۃ منہ

"When the angels said, 'O Mary, Allah gives thee glad tidings of a word from Him'." (3 : 46)

And further,

ان اللہ یبشر ک بیحیی مصدقاً بکلمۃ من اللہ

"Allah gives thee glad tidings of Yahya, who shall testify to the truth of a word from Allah." (3 : 40).

In the two verses given above, the term 'A word from Allah' refers to Jesus Christ. Simimilarly elsewhere Jesus Christ is referred to as روح منہ 'Spirit from Him'. The Christians argue that, a Word or the Spirit of God can be nothing but God Himself. And thus, they say, according to the Holy Quran, Jesus Christ was not a human being but God Himself, his body was that of a man

but his soul was that of God.

The Christians use these terms to prove the divinity of Christ. The Quran on the contrary, uses these words to refute the Christian position and to prove that Christ was a human being. Below are produced verses from the Holy Quran which conclusively establish that the terms Word of God and Spirit of God as used in relation to Christ prove his humanity and not his divinity.

يا هل الكتاب لا تغلوا فى دينكم و لا تقولوا على الله
الا الحق - انما المسيح عيسى ابن مريم رسول الله
وكلمته القاها الى مريم وروح منه فامنوا بالله ورسله
ولا تقولوا ثلثة - انتهوا خيرا لكم - انما الله اله واحد -
لن يستنكف المسيح ان يكون عبداً لله ولا الملئكة
المقربون و من يستنكف عن عبادته و يستكبر فسيحشرهم
اليه جمياً .

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"O People of the Book, exceed not the limits in your religion, and say not of Allah anything but the truth. Verily, the Messiah Jesus, son of Mary, was only a Messenger of Allah and a fulfilment of His word which He sent down to Mary, and a spirit from Him. So believe in Allah and His Messengers, and say not 'They are three'. Desist, it will be better for you. Verily, Allah is the only One God. Far is it from His Holiness that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allah as a Gurdian." (4 : 172)

After reading these verses it does not sound sensible to claim that the Holy Quran supports the idea of godhead or sonship of Jesus Christ. The terms, 'Word of God' and 'Spirit of God' as used in respect of Jesus Christ are used for the refutation of his 'Divinity' and 'Sonship'.

It can be noticed that the Holy Quran, as a principle, mentions such things in praise of the prophets to clarify their position against the false accusations of their opponents. For instance, about the Prophet Solomon it says :

وما كفر سليمان

"And Solomon did not disbelieve". (2 : 103)

Now, apparently, the negation of 'disbelief in God' is hardly praising to a great Prophet like Solomon. So the reason for such a praise in the case of Prophet Solomon is, as mentioned above, to refute an allegation of the Jews against him. According to them Solomon was a pious man, believing in the Unity of God, but that in his later years, he fell in love wtth an idolatress, and became an idolater himself, inspite of his being a prophet of God. Hence this statement of the Holy Quran, that Solomon did not disbelieve, is in fact a refutation of the charges which the Jews levelled against him. This proves that the Holy Quran as a matter of principle uses certain laudatory terms about the prophets of yore not so much to praise them as to exonerate them from the charges which their people sometimes level against them.

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In the light of this basic principle, let us try to find out the true significance of the term 'Word of God' and 'Spirit of God' as used in relation to Christ. As he was born without a father the foolish amongst his people accused him of an illegitimate descent. To this the Holy Quran points, saying,

و قولهم على مريم بهتانا عظيما

"And their uttering against Mary a grievous slander."

And for this God promised to Jesus Christ in these words :

و مطهرک من الذين كفروا

"And I will clear thee of the charges of those who disbelieve." (3 : 56)

And, accordingly, He has destroyed the basis of their argu-

ment by saying :

ان مثل عیسی عند الله کمثل آدم خلقه من تراب ثم

قال له کن فیکون .

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"Surely, the case of Jesus with Allah is like the case of Adam. He created him out of dust then He said to him 'Be'!, and he was". (3 : 60)

On the one hand, this verse exonerates Jesus Christ and his mother from the false charges of the Jews, by saying that if you accuse Jesus of illegitimate birth just for his having been without father then what would you say about Adam who was born not only without father but also without mother. If in the case of Adam your argument is that God is All Powerful to create anything from nothingness and to create a man without father and without mother, then the same argument should be valid here too. On the other hand, it nullifies the Christian argument, that as there was no earthly father of Jesus therefore God Himself was his father ; and that the Son of God must be God on the ground that Adam was born without father and without mother. If he was neither God nor the son of God, according to Christians themselves, then why should Jesus be so for his being just without father ?

Let us now come to the words :

کلمة منه

"A Word from Him".

In the verse quoted above we notice that Adam was created with the word, کن i.e., 'Be'. And we find another similar verse :

انما امره اذا اراد شیئا ان یقول له کن فیکون

"Verily His Command, when He intends a thing, is only that He says to it, 'Be' ! and it is". (36 : 83)

i.e., everything in the universe is created with His word 'Be'.

Normally the command of کن 'Be' is first addressed to the father's productive system ; as a result, the seed of life comes

into being. And when the seed is transferred to the mother, then the second command of كن 'Be' comes to her womb, resulting in the conception and development of the child. In case of Adam this 'word' was addressed to the dust. In case of Jesus it was addressed only to the womb of Mary. These words allude to the same fact in the verses quoted above, that Jesus Christ is the result and the creation, out of the same word 'Be' which is the cause of all creation. This was addressed only to the womb of Mary and not to the productive system of any man.

Here one may object that Jesus was not the result of the 'Word', as interpreted above but that he was the 'Word' itself. It means that all other creations are the result of the 'Word' of God but Jesus Christ was the 'Word' itself.

But this confusion can arise only if one is ignorant of the Arabic idiom. To cite an example of such an idiomatic expression, the Holy Prophet of Islam once said :

انا دعوة ابی ابراهیم

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"I am the prayer of my father Abraham."

i.e., he was the result of the prayer of Abraham.

Again he said :

انا بشارت عیسی

"I am the glad tidings of Jesus."

This also evidently means that he was the result of the glad tidings of Jesus. In the same way the term كلمة الله can only be interpreted as, 'the result of His Word'.

In short, 'the Word of God', in case of Jesus refers to the command of God that a virgin should conceive. In other words, the verse is just a reference to the birth of Jesus without father and to nothing else. And this extraordinary birth of Jesus does not, in any case, support the idea of calling Jesus God, because then Adam becomes a greater God on the same ground, for his birth was of a super-extraordinary nature.

The second term under consideration is روح i.e., Spirit. The words used in the Holy Quran are روح منه i.e., Jesus was a 'Spirit of God' or a 'Soul from God'. These words also refer to the same incident of the birth of Jesus without father. These

words have also been used, in the Holy Quran, in respect of Adam, as we read :

فاذا سويته و نفخت فيه من روحى فقعوا له ساجدين

"So. when I have fashioned him in perfection and have breathed into him of My Spirit, fall ye down in submission to him." (15 : 30)

Now if Jesus is entitled to being called God for his being 'Spirit' of God why not Adam ?

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It is quite evident that the words 'Spirit of God', as they are used in the case of Adam, mean that Adam was born of the Spirit created by God. And the same must apply to Jesus whose birth was not so extraordinary as that of Adam.

The question arises why should the Holy Quran address Adam and Jesus as the spirit of God. It should be kept in mind that spirit of God means 'the spirit created by God.' Or, in other words, Adam was a spirit created by God. So was Jesus Christ. We too agree that the spirits of Adam and Jesus were created by God. True, but where is the proof that Jesus is God. It may be asked that Adam and Jesus are not the only ones who were created by God. Yes, it is admitted that all spirits have been created by God and in a manner of speaking, all of us are divine spirits. But there is one difference between the creation of our spirits and the creation of spirits of Adam and Jesus, namely that all spirits other than those of Adam aud Jesus were created by God through their fathers. Whenever a man is born, he does not inherit his spirit direct. Nor is his soul breathed into him straightaway. Instead, whenever an animate creature is born in this world, he is necessarly given his soul indirectly through his father. Therefore even if the spirit of all have been created by God, these spirits did not enter our bodies direct. Instead our bodies came into existence through the paternal seed in the first instance. Next the spirit of God was breathed into us. But in the case of Adam and Jesus it did not happen like this, because the soul which was breathed into the corporeal frame of Adam was introduced to his body without the agency of a father.

Similarly the spirit in the body of Jesus was introduced without recourse to a paternal agency, that is why the Holy Quran uses the terms.

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روح منه

"Soul from Him", in connection with Jesus and

نفخت فيه من روحی

"We breathed in him from Our Soul."

in case of Adam.

This means that the spirit of God which resided in these two persons was a direct expression of Divine will and that it had no connecting link of a father. It was because of this peculiarity that the spirits of Adam and Jesus have been described as 'Soul from Him' and spirit from Allah respectively. But this pecularity does not entitle the Christians to raise Jesus to the status of God. Needless to say that if the soul of Jesus did not need the agency of an earthly father, it did emphatically need the agency of an earthly mother for self-expression. But the spirit of Adam found expression without the agency of both father and mother. Instead it shone in the corporeal frame of Adam through an immediate and direct will of God. Hence it is that if Adam who is the spirit of God cannot be called God even if he was born without father and without mother how could Jesus who is also the spirit of God be called God when he was born only without father.

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Jesus Indebted to Muhammad

Khwaja Zahur-ud-Din Butt

Under Christian belief, Jesus is reported to have worked wonders and given signs which came to pass. He taught the Doctrine of Trinity. He taught the Jews to believe in God as the Father, the Son, and the Holy Ghost, and that these three were one. The Jews were a purely monotheistic people. Before the advent of Jesus, God as the Son and the Holy Ghost was unknown to them. The Jews had no conception of God in the person of a mortal who was beaten by the Jews and died on the Cross, such Gods they had not known. The Church of Christ would have us believe that Jesus was put on the Cross. The Jews regard Jesus as a false Prophet. This they do on the authority of the Scriptures. For it is written :

"If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder.

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"And the sign or the wonder come to pass, whereof, he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them ;

"Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams : for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.

"Ye shall walk after the Lord your God, and fear Him and keep His Commandments, and obey His voice, and ye shall serve Him, and cleave unto Him.

"And that Prophet, or that dreamer of dreams, shall be put to death ; because he hath spoken to turn *you* away from the Lord your God, which brought you out of the land of Egypt,

and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee."
(Deut. 13 : 1-5)

The above given Biblical verses establish three things; Firstly, that even a false prophet can show signs and wonders. Secondly that a prophet who calls the Jews towards God or gods whom the Jews do not know, must be a false prophet.

Thirdly, that such a prophet shall be put to death.

If Jesus really taught the Jews to worship him as God and worked wonders and was put to death there is no escape from the conclusion, in the light of the above quoted Biblical text, that (God forbid!) he was a false prophet.

The Holy Quran, however, denies what has been alleged about Jesus. It represents Jesus to have called the Jews to worship the Lord God who was the creator of Jesus himself as well as of the Jews i.e., the God whom the Jews knew before the the advent of Jesus. The Holy Quran denies that Jesus was put to death by the Jews. It represents Jesus as having died a natural death. Read the following verses of the Holy Quran in this connection :

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"Infidels are they who say 'God is the Messiah, son of Mary, And Messiah said, 'O Children of Israel, worship God my Lord and your Lord.' Verily whoso joins other gods with God, God has forbidden him the paradise and his abode is the fire."

"They surely are infidels who say, 'God is the third of the three,' for there is no God but the God and if they refrain not from what they say a grievous chastisement shall light on such of them as are infidels." (5-72, 73)

"And they say God has taken to Himself a son. Glory be to Him, rather, whatever is in the heavens and the earth is His, all are obedient to Him." (2-116)

"Wonderful originator of the heaven and the earth; How could He have a son when He has no consort and Himself created every thing and He is the knower of all things. That is Lord your God, there is no God but He, the creater of all things, therefore serve Him". (6-102)

"They say God has taken a son to Himself. Glory be to Him. He is the self-sufficient. His is what is in the heavens and what is in the earth. You have no authority for this. Do you say against God, what you do not know."

KHILAFAT LIBRARY (10-68)

"Warn those who say, 'God has taken a son. They have no knowledge of this nor had their fathers, a grievous word it is that comes out of their mouths. They speak nothing but a lie". (18 : 4, 5)

"Never did God take to Himself a son and never was there with Him any other God." (23-91)

"And they say : the Benificient God has taken to Himself a son, certainly you have made an abominable assertion. The heavens may almost be rent as under, and the mountains fall down in pieces that they ascribe a son to the Benificient God and it is not worthy of the Benificient God that He should take to Himself a son. There is no one in the heavens and the earth but shall come to the Beneficient God as a servant." (19-88, 93)

"Now surely, it is their own lie that they say God has begotten and they are surely liers." (38-151, 152)

"Say, He, God is One. God is He on Whom all depend. He begets not, nor is He begotten And none is like Him." (112, 1-4)

"And when God will say : O Jesus, son of Mary, did you say to men, take me and my mother

for two Gods besides God. He will say, Glory be to Thee it did not befit me that I should say what I had no right to say, If I had said it, Thou wouldst indeed have known it, Thou knowest what is in my mind and I do not know what is in Thy mind, surely Thou art the Great Knower of unseen things. I did not say to them aught save what Thou didst enjoin me with, That serve God my Lord and your Lord and I was a witness of them so long as I was among them, but when Thou didst cause me to die a natural death, Thou wert the watcher over them." (5, 116-117).

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"And they (The Jews) did not kill him (Jesus) nor did they put him to death on the Cross, but they were mistaken." (4-157)

From the above quoted verses of the Holy Quran it is abundantly clear that Jesus called the Jews to worship one and the same God which they used to worship before his coming, and thus it was not any other God to whom he called the Jews. Further the Holy Quran says that although the Jews tried to kill Jesus on the cross yet he was saved from this death and lived a long life. Thus we see that the whole fabric on which the Jewish accusation of calling Jesus a false Prophet rests, falls to the ground.

Is not the Prophet Jesus, on whom be peace, indebted to our Holy Prophet Muhammad, on whom be peace and blessings of God.

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The Status of 'Guru' in Sikhism

Ibadullah Giani

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The spiritual leaders of the Sikhs are known as 'Gurus'. The Gurus can be compared to the prophets, saints or avatars in other faiths. According to the Sikh belief these Gurus enjoy a higher status than the ordinary human beings—they are the chosen ones of God. God Himself appoints them as gurus or teachers of the Gurumat and they receive guidance from Him through direct revelation. It is necessary for eveyone desirous of pleasing God that he should follow the example of these Gurus and should walk in their footsteps. These gurus were raised up for one purpose namely to lead the followers of Sikhism to the Guru of Gurus. They are regarded as truthful, faithful, worthy of regard. They were pure, chaste and honourable. They guarded against all evil and sacrificed their all in the path of Wahiguru.

In this short article we wish to deal with the status that these spiritual leaders or the Gurus enjoyed.

In Sikhism, the status of the 'Guru' is next to God. Sikh scholars have assigned different meanings to the word 'Guru'. Sant Nidhan Singh Ji writes :

> "The Guru gives publicity to the commandments of God on earth. He is the spiritual teacher of men, who moulds them in accordance with the *bani* of God. He guides them to follow the right path ; he rules over the hearts of the Sikhs, he conveys to them heavenly messages, pours down heavenly treasures on their hearts."[1]

According to another Sikh scholar,

> "Guru means the heavenly light."[2]

Another scholar says,

> " Guru " comes from the word ਗ੍ਰੀ (gree) which means 'to swallow up', 'to teach.' 'Guru' is particularly used

for a 'prophet' or a 'messenger'. The Sanskrit word guru has nothing to do with the Sikh word ਗੁਰੂ. Both are basically different from one another."[3]

Professor Sher Singh M.A. Ph.D. (London) says :

"The word 'Guru' has altogether a new meaning for the Sikhs. For them the word Guru ਗੁਰੂ has the same significance as 'Puran Avatar' ਪੂਰਨ ਅਵਤਾਰ i.e., perfect messenger has for the Hindus, پیغامبر i.e., Messenger of God for the Muslims and ابن الله i.e., son ot God for the Christians."[4]

The well-known scholar Giani Sher Singh writes :

"The founder of a religion is known as Guru."[5]

Principal Jodh Singh says :

"The word Guru is used in the same sense as avatar in Hinduism. It means those persons who are sent down by God to renovate the faith."[6]

Sardar Buhadur Kahan Singh of Nabha says :

"We believe the Gurus as Messengers of God."[7]

Another Sikh scholar says :

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"Satguru means an avater or a prophet who is specially sent down by God with a mission."[8]

According to another Sikh scholar : Guru Nanak has defined Satguru as one who comes to unite the world and not to disunite it.[9]

Use of the word 'Guru' in Sikh Literature

It is true that most of the modern Sikhs use the word 'Guru' exclusively for Nanak and his successors, and believe that It is against the teachings of Sikhism to apply it to any other personality. We read :

"Sikhism does not permit the use of the word 'Guru' for any one except the 'Ten Gurus' of the Sikhs and their sacred Book called 'the Guru Granth sahib.' To no other book may the word 'Guru' be prefixed."[10]

Another Scholar says :

"From Sri Guru Nanak to Guru Gobind Singh

there is one chain of Gurus. There can be no other Guru for the Sikhs after these ten."[11]

But on the other hand, so far as the "Guru Grahth Sahib" and other books of Sikh literature are concerned, the word Guru has frequently been used for persons other than the ten Gurus and for other things also. The following quotations will confirm our view :

1. Pawan Guru. In the Guru Granth Sahib Pawan i.e., air has been called the Guru, as,

(ੳ) ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ।

[ਜਪੁਜੀ, ਪੰਨਾ ੮ ਤੇ ਮਾਝ ਕੀ ਵਾਰ ਸ: ਮ: ੨

(ਅ) ਪਉਣੂ ਗੁਰੂ ਪਾਣੀ ਪਿਤ ਜਾਤਾ ।

ਉਦਰ ਸੰਜੋਗੀ ਧਰਤੀ ਮਾਤਾ ।

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[ਮਾਰੂ ਮ: ੧, ਪੰਨਾ ੧੦੨੧

2. According to the Guru Granth Sahib one who is well-versed in the spiritual lore is called a Guru.

ਸਤਿਪੁਰਖੁ ਜਿਨਿ ਜਾਨਿਆ ਸਤਿਗੁਰੁ ਤਿਸ ਕਾ ਨਾਉ ।

ਤਿਸ ਕੈ ਸੰਗਿ ਸਿਖੁ ਉਧਰੈ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਉ ।

[ਗਉੜੀ, ਸੁਖਮਨੀ ਮ: ੫, ਪੰਨਾ ੨੮੬

That is, one who knows the secrets of Godliness is a Guru. Sikhs can attain to spiritual eminence by coming in contact with him.

3. According to the "Guru Granth Sahib" one whose heart is the abode of God is a Guru.

ਸੋ ਸਤਿਗੁਰੁ ਜਿਸੁ ਰਿਦੈ ਹਰਿ ਨਾਉ ।

ਅਨਿਕ ਬਾਰ ਗੁਰ ਕਉ ਬਲਿ ਜਾਉ ।

ਗਉੜੀ, ਸੁਖਮਨੀ, ਮ: ੫, ਪੰਨਾ ੨੮੭

4. According to the "Guru Granth Sahib" one who conquers five senses is a Guru.

ਸੋ ਸਤਿਗੁਰੁ ਜਿ ਸਚੁ ਧਿਆਇਦਾ ਸਚੁ ਸਚਾ ਸਤਿਗੁਰੁ ਇਕੋ ।

ਸੋਈ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਪੰਜੇ ਦੂਤ ਕੀਤੇ ਵਸਿ ਛਿਕੇ ।

[ਵਾਰ ਗਉੜੀ, ਸ: ਮ: ੪, ਪੰਨਾ ੩੦੪

That is, one who worships God is a Guru and one who has full control over his five senses is also a Guru.

5. Sikh Guru. According to the "Guru Granth Sahib" even a Sikh is a Guru as :

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ਗੁਰੂ ਸਿਖੁ ਸਿਖੁ ਗੁਰੂ ਹੈ ਏਕੋ ਗੁਰ ਉਪਦੇਸੁ ਚਲਾਏ।

[ਆਸਾ ਮ: ੪, ਪੰਨਾ ੪੪੪

That is, the Guru is a Sikh and a Sikh is the Guru. One is the counterpart of the other.

6. Amritsar Guru. The tank of Amritsar according to the "Guru Granth Sahib"is also a Guru, as :

ਅੰਮ੍ਰਿਤਸਰੁ ਸਤਿਗੁਰੁ ਸਤਿਵਾਦੀ ਜਿਤੁ ਨਾਤੈ ਕਊਆ ਹੰਸੁ ਹੋਹੈ।

[ਗੂਜਰੀ ਮ:, ਪੰਨਾ ੪੯੩

The sacred tank at Amritsar is a Guru. Whoever takes a bath in the sacred tank becomes a swan even though he be a crow.

7. Shabad Guru.

According to the teachings of the "Guru Granth Sahib" every verse of it is a Guru.

ਸਬਦੁ ਗੁਰ ਪੀਰਾ ਗਹਿਰ ਗੰਭੀਰਾ ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਬਉਰਾਨੰ।

[ਸੋਰਠ; ਮ: ੧, ਪੰਨਾ ੬੩੫

That is, wihout the shabad Guru, people are no better than mad men.

8. Babek Guru.

According to the "Guru Granth Sahib" Babek or knowlege is also a Guru.

ਕਹੁ ਕਬੀਰ ਮੈ ਸੋ ਗੁਰੁ ਪਾਇਆ ਜਾਕਾ ਨਾਉ ਬਿਬੇਕੁ।

[ਸੂਹੀ, ਕਬੀਰ, ਪੰਨਾ ੭੯੩

That is, Kabirji says, "I have found out the Guru which is known as Gian or knowledge."

9. Bani Guru.

According to the "Guru Grahth Sanib" *Bani* is also called the

a Guru.

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ।

[ਨਟ, ਮਃ ੪, ਪੰਨਾ ੯੮੨

That is, bani is Guru and Guru is bani. There is amrit in the *bani*.

10. Bachan Guru.

According to the "Guru Granth Sahib" 'bachan' or a 'saying' is also a Guru.

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ਸਤਿਗੁਰ ਬਚਨ ਬਚਨ ਹੈ ਸਤਿਗੁਰ ਪਾਧਰੁ ਮੁਕਤ ਜਨਾਵੈਗੋ।

[ਕਾਨੜਾ, ਮਃ ੧, ਪੰਨਾ ੧੩੧੦

That is, Satgur is a Bachan (saying) and a (saying) is 'Satgur'.

11. Sach Guru.

According to the "Guru Granth Sahib" *Truth* is also a Guru.

ਕਰਣੀ ਕਾਬਾ ਸਚੁ ਪੀਰੁ ਕਲਮਾ ਕਰਮ ਨਿਵਾਜ।

[ਵਾਰ ਮਾਝ, ਸਃ ਮਃ ੧, ਪੰਨਾ ੧੪੦

That is, Guru Nanak Ji calls Truth as a Guru.

12. Spiritual teachers of the saints as Gurus.

The Granth Sahib calls as 'Guru' the spiritual teachers of the Gurus who died long before the Ten Gurus of the Sikhs. This shows that there had been Gurus even before the birth of Sikhism.

ਨਾਮਾ ਛੀਬਾ ਕਬੀਰੁ ਜੋਲਾਹਾ ਪੂਰੈ ਗੁਰ ਤੇ ਗਤਿ ਪਾਈ।

[ਸਿਰੀਰਾਗ, ਮਃ ੩, ਪੰਨਾ ੬੭

That is, Nam Deva and Kabir got their salvation through the agency of the perfect Guru.

The word Guru has also been used for beings other than the Sikh Gurus not only in the "Guru Granth Sahib" but also in other books of the Sikhs. For instance :

1. "*Man*" Guru.

'*Man*' means the mind or heart.

ਮਨੂਆ ਗੁਰ ਮੁਰ ਮਨਸਾ ਮਾਈ।

ਜਿਨ ਮੋਕਉ ਸਬ ਕਿਰਿਆ ਬਤਾਈ।

[ਦਸਮ ਗ੍ਰੰਥ, ਪੰਨਾ ੬੬

That is, my mind is a Guru which has taught me wisdom.

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2. *Gian* Guru.

Spiritual knowledge is also a Guru.

ਗਿਆਨ ਗਰ ਆਤਮ ਓਪਦੇਸੋ ਨਾਮ ਬਕਤ ਲਗਾਓ।

[ਦਸਮ ਗ੍ਰੰਥ, ਪੰਨਾ ੬੩੯

That is, my Guru is knowledge that has brightened my soul.

3. *Hathiar* (weapon) Guru.

The sword and the lance are also Gurus.

ਅਸ ਕ੍ਰਿਪਾਨ ਖੰਡੋ ਖੜਗ ਤੁਪਕ ਤਬਰ ਅਰੁ ਤੀਰ।

ਸੈਫ ਸਰੋਹੀ ਸੈਹਥੀ ਯਹੀ ਹਮਾਰੇ ਪੀਰ।

[ਦਸਮ ਗ੍ਰੰਥ, ਪੰਨਾ ੬੪੬

That is, the *kirpan* or the sword and the double-edged sword are our Gurus.

4. God Guru.

According to the Tenth Granth, God is also a Guru.

ਆਦਿ ਅੰਤ ਏਕੈ ਅਵਤਾਰਾ।

ਸੋਈ ਗੁਰੁ ਸਮਝੀਓ ਹਮਾਰਾ।

[ਦਸਮ ਗ੍ਰੰਥ, ਪੰਨਾ ੧੨੪੫

That is, One who is the first and the Last, is our Guru.

According to the "Guru Granth Sahib", God Almighty is also a Guru.

ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਮੇਸਰੁ ਨਾਨਕ ਗੁਰੁ ਮਿਲਿਆ ਸੋਈ ਜੀਉ।

[ਸੋਰਠ ਮ: ੧, ਪੰਨਾ ੫੯੯

We read therein :

The most High is Nanak's Guru.

Besides these, other persons and even some inanimate things have been called Guru in the Sikh literature.

1. Banda Bairagi Guru (Paracheen Panth Parkash P. 119.)
2. Sant Singh Guru (,, P. 44)
3. Nand Lal Guru (Guru Partap saraj Rs. 3 Ansu 26)
4. Balak Singh Guru (Guru Pad Nirnay P. 9)
5. Ram Rai Guru (Guru Partap Suraj Ras 2 Ansu 3 & Paracheen Biran p. 333)

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6. Ajit Singh Guru (Gur Parnalian p. 11,)
7. Ghulab Rai Guru (Paracheen Panth Parkash p. 156)
8. Ghulab Das Guru (Bharat Mat Darpah P. 128)
9. Baba Bir Singh Ji Guru (Siri Bir Margesh Gur Bilas p. 1051)
10. Sahib Singh Ji Guru (Siri Bir Margesh Gur Bilas p. 1051)
11. Bhag Singh Guru (Siri Bir Margesh Gar Bilas p. 1051)
12. Khuda Singh Guru (Siri Bir Margesh Gur Bilas p. 1051)
13. Baba Dyalji Guru (Punjab Dian Lehran p.53)
14. Baba Ratta ji Guru (Punjab Dian Lehran p. 53)
15. Baba Gurdit Singh Ji Guru (Nirankari Dasvin Bhet p. 7)
16. Baba Hira Singh Ji Guru (Punjab Dian Lehran p. 50)
17. Baba Ram Singh Ji Guru (Jug pallatu Guru p. 27)
18. Baba Hari Singh Ji Guru (Jug Pallatu Guru p. 27)
19. Baba Partap Singh Ji Guru (Jug Pallatu Guru p. 269)
20. Baba Jagjit Singh Ji Guru (Satjug V. 34 No. 31,32)
22. Muni Singh Guru (Panth Parkash)
23. Hathi Singh Guru (Sudharam Marag p. 31)
24. Kes Guru Guru (Rehat Namian Da Sar p. 42)
25. (Mother Guru Guru (Bijay Mukt p. 205)
26. Khande Ka Amrit Guru (Bijay Mukt p. 27)
27. Sangat Guru (Khalsa Dharam Shaster p.)
28. Amrit Pilane Wala Guru (Gapourian di Partal p. 17)
29. The Book Guru (Panth Parkash Nivas 14)

30. Baba Gurdita ji son of Guru Hargobind Guru.

(Pracheen Biran p. 159, 184, 293)

Although modern Sikh scholars confine the use of the word Guru to the well-known ten Gurus of the Sikhs and to the sacred book of the Sikhs called the "Granth Sahib," but the fact remains that the use of the word Guru is so common in the Sikh literature that it is used for any and every thing that has some utility for the Sikhs. A Sikh scholar says :

"In Sikhism, Akal Guru, Pawan Guru, man Guru, Babek Guru, Bachan Guru, Bani Guru, Bir Guru-all have been recognised as Gurus."[12]

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1. Guru Pad Parkash p. 5.
2. Sant Sipahi Oct. 1956.
3. Guru Pad Tirne pp. 58-59.
4. Gurumat Darshan p. 53.
5. Guru Granth te Panth p. 28.
6. Gurumat Nirne p. 108.
7. Gurumat Sadhaker p. 42.
8. Khan Aprl, Alay 43. Amritsar
9. Gurumat May 1941. Amiritsar.
10. Sikh Qanoon. P. 36.
11. Garudam Parbodh p. 1-2.
12. Khalsa Panth Da Guru Kaun Hai P. 101.

Book Reviews

(1) Harvey Day : *The Study and Practice of Yoga. 160 pp. University Books Inc. New York. 1962. $6*

The Brahmans and Upnishdas were still in the making when people began to ask themselves what is Atama, what is Parmatma? How to know them, how to get at them etc. etc. Sages and wise men tried to solve these questions in their own way and according to their own lights. Those who thought that they had come to know what Atama and Parmatma is, they said that the attainment of *Gyan* (knowledge) gives them the power to know all things of the world, big or small. The knowledge of Parmatma gives them the pleasure of heart and the happiness of mind and thus the Atama attains *Nirvana* (salvation). But the ignorant wander about on account of *Agyan* (want of knowledge) and misguidance. Maharishi Patanjali, therfore, wrote "Yoga Darsana" for the guidance of such people. What is Yoga? In the words of Patanjali himself it is "Yogash-chitt-Vritti-Nirodha" that is, Yoga is an attempt to prevent ideas getting inclined towards worldly affairs. Yoga in the Upnishdas is also used in the same sense, Samadhi is indispensable for Yoga. Samadhi is a state of complete mental concentration *Asana* i e. posture of the body is essential for Samadhi. *Asana* is defined in the Yoga Darshana as 'TAT-Tar-Sthir Sukhhmasanam', that is sitting at ease is called *Asana*. Thus it is essential for Yoga to sit at ease so that no part of the body is uncomfortable or uneasy and there is no hinderance in the way of concentrating attention by means of Samadhi.

Here are some of the *Asanas* :

1. Sthir Sukhhasanam.
2. Vir Asanam.
3. Bhadr Asanam.
4. Padam Asanam etc.

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It was inevitable for certain parts of the body to feel tired after practising an *Asana* for long. This gave rise to the invention of many other forms of *Asanas* by different people. The real purpose of Yoga was to think of Atma and Parmatma through the concentration of ideas. This purpose was, however, soon frgotten ; instead the development of the body and its exhibition was all that was left to posterity. The so-called Yogis developed more or less 84 *Asanas*, the main purpose of which was the development of the body to influence the common people by demonstrating their physical strength. As for example, Shirsh Asanam, that is, resting the head on the ground, with legs upwards ; Moyoor Asanam, that is, holding the body on elbows resting on the ground ;

Shav Asanam that is, lying on the ground, like a dead man by stretching the backbone along the ground ; or hanging downwards by tying the feet with the trunk of a tree or lying on a spiky bed for a considerable length of time.

Sir Monier Monier Williams says that once he had the opportunity of meeting a Yogi who was supposed to have the power of lying for a long time on a spiky bed and to have attained union with Parmatma. Sir Monier says,

> "To test, therefore, the reality of his self-imposed bodily suffering, as well as his freedom from all wordly desires and the consequent right to the title of Vairagi, I offered him half a rupee if he would rise from the ground and lie on the spikes for a few minutes; but he declined either to gratify my curiousty or to satisfy my doubts pointing to his pebble gods, and making signs to intimate that they were asleep on the spiky bed and could not be disturbed without immunity".

Some ofthe *Asanas* (postures), therefore have been invented for the sake of stage effect so that the ignorant may be influenced by the 'spiritual' power of the Yogis.

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The book under review, "The Study and Practice of Yoga" by Harvey Day, gives us the first impression that 'Yoga' must have been death with in it in all its details as given by Maharishi Patanjali in his 'Yoga Darsana', but the fact is that the author has dealt with only one side of the question viz, the *Asanas* or postures which concern physical exercises. But it must be confessed that the author has, at any rate, given the readers valuable information about the up-keep of our physical health. Human parts of the body, their functions, the nature of physical exercises required for their development and the necessafood for their growth have all been discussed in detail. The author has laid particular emphasis on Prana-Yam or systematical breathing or what is commonly known as inhaling and exhaling. It is evident that systematical breathing affords an excellent exercise for our lungs. Muscles which are made of proteins have oxygen, besides carbon, nitrogen, hydrogen, etc. We take in oxygen and give out carbon dioxide. In other words physical exercise is indispensable for the development of our body.

The author in the 7th and 8th chapters of the book has supplied us valuable information about glands, nerves and their various functions. There is a variety of glands; some of them protect the body from injurious germs, others pass out poisonous matters.

The study of the book under reiview is very useful for the knowledge of the principles and up-keep of physical health. But as regards our spiritual development the book does not say a word.

Here it would be pertinent to ask how Yoga leads to spiritual knowledge and emancipation. Physical relaxation cannot necessarily make better men of us. Even a rogue may be physically well poised. The knowledge of the Infinite and the consequent revolution in our moral outlook, can only be judged by how we lead our lives among men and perform our duties to God and man. Granting everything, Yoga could at best make very healthy animals out of us but never better men.

A.W.

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(2) **Malik Salahuddin M. A.** ***Ashabi-Ahmad Vol. 11.*** (Companions of Ahmad—The Promised Messiah) The Ahmadiyya Book Depot, Rabwah, March 1963, Price Rs. 4.25.

This reviewer has been regularly studying almost all the volumes of the *Ashab-i-Ahmad* containing biographies of those fortunate and happy men and women who had the privilege to bear company to the Promised Messiah and Mahdi, the Expected Reformer of all the religions in these days.

As a matter of fact the true pattern for us is that of the Holy Prophet of Islam and next to him, that of the Promised Messiah the most faithful and devoted servant of the Holy Prophet and his reflex in the true sense of the word. We have a faithfully recorded account of the lives of these two great Personalities within our easy reach. Still the fact remains that there is a genuine need to piece together the scattered leaves of the life-stories of the companions of the Promised Messiah and to keep them constantly before our mind's eye for the reason :

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Firstly, because of the well-known tradition of the Holy Prophet اصحابی کالنجوم i.e., my companions are like stars ; just as each and every star has a different form and a different light, similarly my componions, although they differ from each other as regards their habits, manners and phases of character, they have a common source of light which gives them a particular brightness and a beautiful colouring ; although they are gems of different shapes and different colours, they come from the same mine So, therefore, if you take any one of them for your guide you will be rightly guided to the nearness of God, you will partake of my light just as they (the companions) have partaken ; they are, as it were, the beacons of light for the caravan marching on the occean of religion.

Secondly, because we may experience the great spiritual power of the Holy Prophet of Islam and through him that of the Promised Messiah, which is responsible for taking out hundreds of thousands of souls from the mouth of hell and abyssmal darkness. Not only did it give them a new life but it filled their hearts with fire of love which burnt, to a cinder, all their sins and moulded them into a new spiritual build. The story of this wonderful and striking transformation must always be kept before our eyes ; they were men like ourselves but as soon as they pledged themselves into the blessed hands of the Promised Messiah and submitted to the rule of the Holy Quran they became shining stars on the firmament of spirituality. They were ordinary men of the world but whenever their names are conjured up in our memories, the heart of every Ahmadi leaps up with joy and tears stand in his eyes. What a wonderful change they have gone through, what a sacrifice they have offered, and what scenes of love they have witnessed !

Thirdly, because posterity may come to know what sacrifices their fathers offered for the sake of religion, how eagerly they listened to the call of a Crier and threw away the worldly gains like a trash, how cruelly they were tortured and driven out of their homes ; there was hardly any tyranny to which they were not

subjected; how patiently they bore all these hardships, how they sacrificed their lives, their property and their honour in the way of God. All these we should keep before our eyes so that we may try to walk in the footsteps of our elders and try to offer similar sacrifices in the way of God.

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Fourthly, because it may be shown how God Almighty accepted their fidelity, sincerity and love and extended all of a sudden His helping hand in the hour of need. Let posterity set their noble example before themselves so that they may not stumble in the hour of trial but should remain confident of the help of God that is sure to come to their rescue in the hour of need.

The eleventh volume of the series, published in March, 1963 is before us for review. It deals with the fascinating biographies of the late Ch. Nasurllah Khan, the well-known pleader of Sialkot and of his illustrious son, Sir Muhammad Zafarullah Khan, President of U.N. Generally Assembly. Both the father and the son joined the Ahmadiyya Movement in September 1904 and had ample opportunities to be in the blessed company of the Reformer of this age and listen to his talks and discourses. The sincerity and devotion with which both the father and the son served the community sets a noble example for posterity to follow. We are confident that the Ahmadiyya youth would make it a point to study the volume under view which will give them an insight into the spiritual conditions prevailing during the blessed days of the Promised Messiah as well as into the historical background of political life of the Indo-Pak Sub-continent in modern times.

A.M.

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European Missions News

June 1963

ENGLAND—Imam Mr. Rahmat Khan Choudhry—Deputy Imam Mr. B. A. Rafique—Sec. Mr. A. Hamid.

The marriage of Mr. Rafique Tschannen was solemnized by the Imam at the London Mosque. The British and the Swiss relations of the bride and the bridegroom were present. The Imam spoke on the 'Status of Women in Islam'. The guests were entertained with tea afterwards.

Many visitors came to the mosque. The Imam and the Deputy Imam showed them round the mosque and answered their questions about the teachings of Islam.

The Deputy Imam Mr. B. A. Rafique was invited to speak to the Rotary Club. He spoke on the Beauties of Islam.

The monthly Muslim Herald for June was published and sent to the readers.

Regular congregational prayers and Friday services were held.

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SPAIN—Imam Mr. K. I. Zafar.

The Imam went to Barcelona to attend the Industrial exhibition. He distributed literature and answered questions about Islam. He was interviewed by three Barcelona papers, which published an account of the Ahmadiyya Movement and its missionary activities. The Imam was invited to speak and take part in the discussions by different societies.

HOLLAND—Imam Mr. Q.U. Hafiz, Deputy Imam Mr. S. D. Ahmad.

Regular congregational prayers and Friday services were held in the mosque. The Imam and some members of the Jammaat were invited to attend an important meeting of Surinames at Amesterdam.

The Imam spoke on the Message of Islam and later he and other Muslims took part in the discussion.

WEST GERMANY—Imam Ch. Abdul Latif.

The Imam was invited to attend a meeting at Sonnenberg. He spoke on Islam and answered questions afterwards. The

audience were later presented the Islamic literature.

A meeting of Jamaat was called in Hamburg Mosque. Mr. R.K. Choudhry the Imam of the London Mosque, Mr. S. D. Ahmad, the Deputy Imam of Holland Mosque and Mr. Omar Hofer spoke on different aspects of the life of the Holy Prophet, peace be on him. The meeting was presided over by the Imam Ch. Abdul Latif.

SCANDANAVIA—Imam Mr. S. M. Ahmad M. A.

Congregational prayers and Friday services were regularly held. During the Imam's absence the prayers were led by Mr. J. A. Ibsen and Mr. A. S. Madsen.

Regular weekly meetings and classes to teach Arabic were held in the mission house. A party of visiting Egyptian students came to the mission house. Mr. Madsen showed them round and answered questions about Islam.

The monthly 'Active Islam' was published and despatched to the readers. Mr. Bolstad was invited to take part in discussions by different societies in Oslo.

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SWITZERLAND—Imam Mr. M. A. Bajwa.

The first mosque of Switzerland in Zurich, whose foundation-stone was laid a few months back by Nawab Amatul-Hafiz Begum the illustrious daughter of Hazrat Ahmad, the Promised Messiah, has been completed. The new mosque was formally opened by Chaudhry Muhammad Zafrullah Khan, President of U. N. General Assembly, on 22nd June. It has been named 'The Mahmud Mosque'. The ceremony was attended by a large gathering of visitors and guests including the Swiss Members of Parliament, the Town President, Municipal Councillors, many European Muslims, students and a number of Ahmadiyya Muslim Missionaries working in Europe. The press and the radio reporters were present. Congratulatory messages from prominent personalties in Europe and abroad were received. A press conference was also held on the occasion.

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